SIX
FUNDAMENTALS

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In the name of Allah most Gracious, most Merciful.

First Lesson: Kalimah Tayyibah

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Laa ilaaha illallaahu, Muhammadur-Rasulullaah.

This kalimah is just a sacred pledge of man with Allah. That is, when a believer solemnly reads this kalimah, he admits before Allah that he is His sincere and faithful servant, he will obey His commandments, and will avoid all the forbidden things. Therefore, one must keep in mind four important points about this kalimah: **First**, he should remember its words in the correct form. **Second**, he should remember its correct translation. **Third**, he should remember its exact meaning. **Fourth**, he should observe its practical requirements, and act accordingly!

Its Words and their Translation

This kalimah has two parts; **first:** "Laa ilaaha illal-laah"; **second**, "Muhammadur-Rasulullaah"; and their translation is:

"No one is worthy of worship but Allah, and Muhammad is His true Messenger."

The Meaning of this Kalimah

When a believer admits that no one is worthy of worship but Allah, it necessarily means that he should worship none in the whole universe, but the Almighty, and should bring no partner to Him in worship, concerning all the principles of Islam. He should believe Him to be his sole guardian and Helper in distress, to be present everywhere, seeing and hearing everything in the world. He should trust in His guidance, and should faithfully obey His commandments; moreover, he should not follow the customs and usages, that are contrary to His commandments. In all the affairs of his life, he should follow the teachings of the Holy Qur'aan; he should hope for His mercy, and should fear His wrath; he should completely rely upon Him for his guidance!

The second part of the kalimah, that is, "Muhammadur, Rasulullaah" means, that after believing in the unity of Allah, when I would desire to follow the commandments of Allah, I cannot do so unless I keep Muhammad (Sallallaho alaihe wasallam) my instructor and guide to the Right Path. That is, I will worship Allah just as he has told me; he is a faithful and true messenger of Allah, who taught us nothing of his own will or desire. The obedience of Rasulullah (Sallallaho alaihe wasallam), is really the obedience of Allah, and love for him, is love for Allah; one must believe that to be obedient to him is an obligatory thing, and he should submit to his orders, without any objection. Whatever he has told us of the unseen things like angels, like Hell, Paradise the incidents in the grave, and the

Resurrection, we must believe in them, though we could not understand them. We must believe that the method of living, which he has told us, and has behaved himself accordingly, is the method which has been appreciated by Allah; and anyone who acts contrary to it, does not tread the Right Path, and is not loved by Allah.

The Requisites of Kalimah Tayyibah

When a Muslim has firm faith in the kalimah, undoubtedly he becomes a true believer, and then he has to abandon all the forbidden things, and to observe the commandments of Allah. That is why Rasulullah (Sallallaho alaihe wasallam) has said, "The first effect of 'Laa ilaaha illallaah' is that it should prevent its reader from all the forbidden things." Therefore, the reader of such a sacred kalimah must observe the commandments of Allah on all occasions. He should keep them in mind in marriage, on death, on taking meals, on going to sleep, on waking up, on deals, and on all other occasions; he should faithfully observe the commandments of Allah, and should give up the forbidden things.

The Benefits of the Kalimah

This kalimah has many spiritual benefits. Rasulullah (Sallallaho alaihe wasallam) said, "The most distinguished zikr is 'Laa ilaaha illallaah'. Again he says, "Read the kalimah a hundred times every day, for it is the best compensation for one's sins, and no good deed is better than it." In another hadith he says, "Whoever

reads 'Laa ilaaha illallaah' a hundred times in the morning, and a hundred times in the evening shall have the reward of one who has released ten slaves from the posterity of Ismaa-eel (Alayhis salaam)" In another hadith Rasulullah (Sallallaho alaihe wasallam) says, "Keep your faith fresh by reading and observing 'Laa ilaaha illallaah.'"

Second Lesson: Salaat

When a Muslim has firmly believed in Kalimah Tayyibah, he has made a sacred pledge to obey all the commandments of Allah; of which the first and foremost is salaat which must be observed by every adult, male or female, five times a day. In other words, those who perform the prayer regularly, after believing in the kalimah, they practically fulfil their promise with Allah, made through the kalimah; and those who are not regular at the prayer, they practically belie their promise with Allah, to be His faithful servants; of them said Rasulullah (Sallallaho alaihe wasallam) "Whoever abandoned the prayer intentionally, he become an infidel". In another hadith he says, "Whoever gave up the prayer, he will be raised among Qaaroon, Fir'own, his minister Haamaan, and the famous hypocrite Ubayy bin Khalaf, on the Day of Resurrection."

Next to the kalimah, prayer is the most distinguished of all good deeds. It has been mentioned in the hadith that the first thing brought to account on the Day of Judgement, will be the prayer. If one's prayer is perfect in every respect, he will certainly attain salvation,

otherwise he will be deprived of all the boons and favours of Allah, and will suffer a great loss. Therefore, one should observe the prayer at the appointed times, with good wudu and complete devotion, that one may not be raised with the infidels, and should be delivered from the hell-fire.

Whatever is read in the Prayer (that is, 'Subhaanak-Al-lahumma' and Attahiyyaat etc.), should be remembered well, that no mistake should occur during the prayer. One must know the fardh, the sunnah, and all the conditions of prayer, so that it may be correct, and by having concentration, it should be performed well.

A great merit of the prayer is, that all the limbs of worshipper, namely, hands, feet, head, waist, nose, forehead, tongue etc., are wholly and solely devoted to Allah, that is, every part of a worshipper's body is engaged in an exercise of the obedience of Allah's commandments. If a Muslim performs the prayer with all its conditions, he is not likely to commit sin by any limb, on times other than the prayer. It has been mentioned in the Holy Qur'aan that the prayer prevents a Muslim from shameful and forbidden things. The believers have been commanded hundreds of times in the Holy Qur'aan to perform the prayer properly. In the hadith also the prayer has been enjoined and emphasised many a time. For instance, Rasulullah (Sallallaho alaihe wasallam) said, "One's sins from one prayer to another are forgiven by Allah".

In another hadith he says, "If one has a stream at one's door, and he has a bath in it, five times a day, he will have no dirt on his body; similarly if one performs

the prayer five times a day, his sins will be pardoned by Allah, and he will be clean of them". In another hadith Rasulullah (Sallallaho alaihe wasallam) says, "When your children are seven years old, instruct them to perform the prayer, but when they are ten years old, beat them to perform the prayer."

Prayer with Congregation

Rasulullah (Sallallaho alaihe wasallam) says in a hadith, "The prayer with congregation is granted a reward twenty-seven times more than the prayer performed alone". It has also been mentioned in a hadith that Rasulullah (Sallallaho alaihe wasallam) intended to burn the houses of those who did not visit the musjid to perform the prayer with congregation, but he abstained from doing so, because of children and women. Ibn Mas'ood (Radhiyallaho anho) says, "During the time of Rasulullah (Sallallaho alaihe wasallam) only that hypocrite dared neglect the prayer who was a declared hypocrite." It has also been mentioned in a hadith that performing the night prayer with congregation begets the reward of prayers till midnight; and performing the morning prayer with congregation, begets the reward of prayers during the whole night.

The right way to perform rukoo and sajdah

Rasulullah (Sallallaho alaihe wasallam) says in a hadith, "Allah does not look to the prayer of one, who does not keep his waist straight in the prayer (he prays

lazily)". In another hadith he says, "The worst kind of theft is the theft of prayer". His Companions asked, "What is the theft of prayer?" He answered, "The theft of prayer is, not to perform the rukoo' (bending the knees) and sajdah (prostration) properly, with full time and attention."

A prayer out of time

Rasulullah (Sallallaho alaihe wasallam) said, "It is the prayer of a hypocrite to cause delay in prayers, and to wait for sun-set; so when it becomes dull, he gets up to perform it just as a custom, and he remembers Allah but little."

Third Lesson: Knowledge and Zikr

There are two important subjects in this lesson; first, knowledge, second, zikr (that is, remembrance of Allah). There are so many sayings of Rasulullah (Sallallaho alaihe wasallam) which stress the utility and distinction of these two things. For instance, a hadith says, "Beware! This world, and whatever is in it, is cursed by Allah, with the exception of prayers, and zikr, and the religious scholar, and the religious student".

Therefore, every Muslim should try his best to achieve the high standard of knowledge and zikr.

Knowledge

Only that knowledge is appreciated by Allah, which takes a man nearer to Him, and enables him, to observe His commandments. So much knowledge of the religion of Islam, as would purify and strengthen one's faith, is obligatory for every Muslim man and woman. When a servant of Allah has entirely submitted himself to Allah, and has promised to observe His commandments, it is indispensable for him to know all His commandments, and the method of worship. Yes, he should have a perfect knowledge of prayers, fasting, poor-rate, hajj; of mutual dealings in everyday life, the true Islamic culture, and other important aspects of Islamic way of living. Every Muslim should particularly know those basic things about Islam, the ignorance of which is likely to commit sins; and when he has got the knowledge of these things, he must observe them in a practical form, for it has been mentioned in a hadith, "Verily, the worst punishment of Allah will be inflicted on those on the Day of Judgement, who have been scholars of religion, but did not practice it themselves".

The distinction of a scholar and a student

Rasulullah (Sallallaho alaihe wasallam) has said in a hadith, "Anyone who shows the Right Path to a Muslim, is like one who has already observed Allah's commandments". Another hadith says, "A thousand worshippers are not so annyoing and deadly to Shaytaan, as one person who has achieved perfect knowledge about

Islam". Another hadith says, "Anyone who died during the period of attaining knowledge about Islam, his class in Jannah will be only one stage below the Ambiyaa". Another hadith says, "The best person among you is he, who has learned the Holy Qur'an and then teaches it to other Muslims". Rasulullah (Sallallaho alaihe wasallam) says in another hadith, "May Allah keep that person fresh and healthy who listens to my instructions, and then delivers them to others, exactly as I have spoken".

To leave home for the sake of knowledge

Rasulullah (Sallallaho alaihe wasallam) has said, "Whoever left his home for the sake of knowledge (about the Holy Qur'aan and Islam), he will be honoured as one, who has entirely devoted himself to Allah".

The service and help for a student of Islam

It has been mentioned in a hadith, that Rasulullah (Sallallaho alaihe wasallam) while addressing his followers said, "Undoubtedly, the coming generation will follow you, for you have followed me. After me people will come to you from remote places to attain the knowledge of Islam. So, when they visit you, it is my will, that you should entertain them well". That is, when the student of Islam visit you, serve them properly, sit in their society, and be courteous to them.

The use of scholarly meetings

Rasulullah (Sallallaho alaihe wasallam) says in a hadith, "When certain people gather together in the House of Allah (that is a musjid), and they read the Book of Allah (i.e., the Holy Qur'aan) to one another, they are blessed with spiritual consolation and Allah's mercy, the Angels assemble around them, and Allah remembers them among His courtiers (Angels)".

Zikr

The second part of the third lesson is zikr. The highest degree of zikr is that a believer should be entirely devoted to Allah, and should never forget Him. This standard of zikr is achieved by constant spiritual exercise, and by continuous remembrance of Allah. Those who have realized the spiritual benefits of zikr, they do not neglect it for a single moment of their life. Rasulullah (Sallallaho alaihe wasallam) instructed a companion of his with the following words, "Keep your tongue always busy with the remembrance of Allah". In another hadith he says, "When some people gather together in an assembly, and then get up without remembering Allah, be sure that they sat around the dead body of an ass, and left it; therefore such an assembly will be a sorrow to them on the Day of Qiyaamah".

The true believers should remember Allah most often, and by contemplating the wonders of His creation, they should glorify Him, and thereby strengthen their love for Him. The more they remember Allah, the better

will be their good deeds, the stronger their faith and knowledge. Then, they will have more and more love for Allah, and their service to Him will be more sincere and realistic. Particularly, during the Tabligh journey they should not forget Allah for a single moment. If all the daily prayers, which are mentioned in the hadith, viz, prayer for going to sleep and waking up, prayer at the end of a meeting, prayer for the beginning and the end of the meals, prayer for entering home and going out, prayer for starting a journey, and prayer for returning from it, prayer for riding an animal (or any other transport), prayer for entering a new town or a city etc., are remembered well, and are read on the relevant occasion, naturally the exercise of the remembrance of Allah can be improved to a great extent. No amount of time is sufficient for a sacred thing like zikr, yet most spare time should be devoted to the same; but the least thing that every Muslim can do, is to read the kalimah, and Durood Sharief, and Istighfaar (each a complete Tasbeeh) every morning and evening; moreover, a time should be fixed for the recitation of the Holy Qur'aan. Even some worldly loss can easily be tolerated for the boundless boons of Allah, that are going to be granted to a believer in the next life!

The preference of zikr

It has been mentioned in the hadith that zikr purifies and enlightens the heart. Another hadith says that nothing saves a Muslim from the chastisement of Allah, more than zikr. Another Hadith says that amongst

the negligent, one who remembers Allah most often is like a glowing lamp in a dark house. A hadith of Bukhaari says, "One who remembers Allah, is remembered by Him among His courtiers (Angels)". Rasulullah (Sallallaho alaihe wasallam) in another hadith says, "Anyone who remembers Allah most often, is so much preferable to a person, who distributes a great amount of money in the way of Allah". (Targheeb)

Fourth Lesson: Honour for a Muslim

The gist of this lesson is that every Muslim should realise the rights of other Muslims, and should observe them practically, according to the order of the classes and ranks of his brethren in Islam. Particularly, he should have great regard for the honour of a Muslim, who deserves reverence by all means, for he has the light of faith in his heart. Rasulullah (Sallallaho alaihe wasallam) says in a hadith, "He is not one of us, who does not respect our elders, and does not show mercy to our youngsters and is not respectful to our scholars". Another hadith says, "Only a hypocrite could insult these three person; **first**, an aged Muslim; **second**, a religious scholar; **third**, a Muslim king, who observes justice".

According to the teachings of the Holy Qur'aan, and hadith, here are the most important qualities of a true believer:

- He should realise the rights of Allah's creatures, and should be polite and humble to them.
- He should like for others, what he likes for himself.

- He should not be envious of others, nor should he have malice about them.
- He must not be proud. He should be courteous and loving to all.
- He should be the first to greet a Muslim.
- He should be generous enough to pardon those who have offended him.
- He should go to visit the sick.
- He should respect all just as he respects himself.
- He should avoid back-biting.
- He should overlook the weaknesses of others.
- If anyone consults him, he should give him the right and honest counsel.
- He should give financial help to the poor and the needy.
- He should not rejoice in the misery of others.
- And the most distinguished and valuable service to a Muslim is that he should be instructed with a firm faith in Allah, in the Day of Judgement, and to be prepared for it with a lot of good deeds, so that he should be delivered of the chastisement thereon. Undoubtedly, this is the best service to a brother in Islam.

Islam has instructed all the Muslims with a collective life, and has enjoined unity to them, that they should provide peace and prosperity for one another. For instance, they have been instructed to put on their best clothes, and apply perfume to them for the Jumu'ah and the Eid prayers; they have been prevented from jumping over the necks of the worshippers, or to sit between two persons without their permission, or to remove anyone

from his sitting place. Rasulullah (Sallallaho alaihe wasallam) says, "A true Muslim is he, who does not offend any other Muslim with his tongue or hand; and a true believer is he, who does not cause any loss to another believer". In another hadith Rasulullah (Sallallaho alaihe wasallam) says, "That person will not enter Jannah, whose neighbour is not safe from his offence".

These sayings of Rasulullah (Sallallaho alaihe wasallam) clearly indicate that a believer should behave so courteously towards others, that they should never fear trouble or a loss from his quarters.

In another hadith Rasulullah (Sallallaho alaihe wasallam) says, "Whoever helps a poor and miserable person, Allah will grant him seventy three rewards, of which only one would be sufficient to put his affairs aright in this world, and the other seventy two rewards will sublimate his ranks in the life hereafter". Another hadith says, "When a Muslim leaves his home to see another Muslim, seventy thousand angels see him off, and all of them bless him with the mercy of Allah". Rasulullah (Sallallaho alaihe wasallam) says about a co-traveller, "Only that person is your chief in a journey, who serves his companions best; no one can supercede such a person, except a martyr".

Fifth Lesson: Sincerity of Intention

This is also called the "correction of intention". That is, whenever a person intends to do something good, he must not be tempted by some worldly interest, but

should do it purely for the pleasure of Allah, and to have its reward in the life hereafter. This purity of intention can be achieved only when he has a firm faith in the reward which Allah and Rasulullah (Sallallaho alaihe wasallam) have promised for our good deeds, and, therefore, the hope of this reward should be our motive in good deeds. That is why Rasulullah (Sallallaho alaihe wasallam) has said, "The reward for your deeds depends entirely on your intention, and everyone is paid in accordance with the nature of his intention". It means, that it is not merely the action which ensures a reward from Allah, but it is the sincerity of our intention, which will ensure it. If an action is void of good intention, and is undertaken for the sake of passion, or to please men, or to attain some worldly interest, then it is hollow, lifeless and deserves no reward from Allah. A hadith to this effect says, "All the deeds of men will be gathered together before Allah, on the Day of Qiyaamah; of them only the deeds which are purely done for Allah, will be separated, and the rest will be thrown into hell". (Targheeb)

When certain good deeds are done purely for Allah, it is called "Ikhlaas" and whenever a believer intends to do something based on sincerity, the evil self, or the Shaytaan cause hinderances in his way. Therefore it is indispensable to sincerity that one should forsake the worldly temptations, and should believe in the everlasting boons and favour of the life hereafter. Those who have realized the value of sincerity, they apply it to their worldly affairs also. They observe the sincerity of intention in eating, drinking, sleeping, awaking, walking,

earning their living etc., but this standard of sincerity cannot be achieved without the company of saints and devouts. As an example, our religious scholars have told us that by observing fasts, if someone desires its reward and good health at the same time; or, if by undertaking a pilgrimage, one wishes reward, recreation, and safety from the enemy; or, if by giving alms to a beggar, one has an intention to have its reward from Allah, appreciation from the onlookers, and to silence the beggar, then all the above-mentioned deeds will be void of sincerity. A companion of Rasululla (Sallallaho alaihe wasallam) asked him, "What is faith?" He replied, "Another name for faith is sincerity!" (Targheeb) In another hadith Rasulullah (Sallallaho alaihe wasallam) says, "Observe sincerity in your deeds, then even a few good deeds will have the reward of great virtue for you!" (Targheeb). Another companion of Rasulullah (Sallallaho alaihe wasallam) asked him, "One man participates in the holy war for the sake of riches, and another man participates in it for the sake of reputation, that he may be called a hero; say, O Messenger of Allah, who is fighting in the way of Allah?'" He answered, "Only that person fights in the way of Allah, who wants to propagate and establish the truth told by Him (in the Holy Qur'aan)". (Bukhaari, Muslim)

Those who do not desire the pleasure of Allah by their deeds, but wish only the worldly achievements, they are certainly hypocrites, and this (hypocrisy) is a disease of the heart, which our spiritualists say, is the root of all evils. Once Rasulullah (Sallallaho alaihe wasallam) said to his companions, "The thing I fear most in your actions,

is smaller polytheism". His companions asked, "What is smaller polytheism?" He answered, "Show (of one's good deeds!)" Another hadith says, "Whoever made a show of his prayer, or fasting, or charity, he committed polytheism". Another hadith says, "There is a pit of sorrow in Jahannam, of which Jahannam even seeks refuge, of Allah; those worshippers, who make a show of their worship, will be thrown into it"

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Sixth Lesson: The spare time

A believer should spare as much time as possible; for the preachment of the commandments of Allah, even if he has to leave his home and family for this noble cause. During this stage of life one should exercise the previous six lessons, for a long experience has told us that by sticking to one's home and family and the business, one cannot learn or teach the principles of Islam, nor one can adopt the original and traditional Islamic culture, particularly in this age of materialism.

Therefore, one should get rid of worldly engagements, to serve Allah and His true religion. In this course, a believer should join the group of the preachers of Islam, and should call those to the right path, who are lost in this fleeting world, and have forgotten immortal life hereafter.

To call the wrong doing and negligent people to Allah, and to instruct them with His commandments, was really the duty of the Ambiyaa, which has now been entrusted to the Muslims. The true following of Rasulullah (Sallallaho alaihe wasallam) requires that

every Muslim should devote himself to his service, and should sacrifice everything for the preachment of his true religion (Islam). Just as Rasulullah (Sallallaho alaihe wasallam) himself bore so many troubles for the sake of Islam, similarly every follower of his should also follow his footsteps.

The companions of Rasulullah (Sallallaho alaihe wasallam) had properly realized the requisites of Tabligh, and, therefore, they tolerated the troubles of this world, for the sake of the boons and favours of Allah in the next life. They gladly devoted themselves to the service of Allah, and preferred the needs of religion to the needs of worldly life. Sometimes, they ate leaves, or a single date, and walked barefoot on long journies, in the way of Allah. During the time of the Sahabah it was necessary to propagate Islam, and to spread it far and wide, but today we have to revive it; just as those believers performed their duty by the sacrifice of their lives, we should also follow their example.

Leaving one's home and family for the cause of Allah, has great rewards for the subject, in the next life, just as Rasulullah (Sallallaho alaihe wasallam) has clearly told us.

Rasulullah (Sallallaho alaihe wasallam) has said, "Whoever spends his morning or evening in the way of Allah, his reward will be much better then the whole world, and whatever is in it." (Bukhaari and Muslim). In another hadith he says, "The fire of Jahannam will not reach anyone whose feet become dusty whilst he is on the path of Allah."

When we instruct the servants of Allah with His

commandments, it means we have fulfilled the duty of Tabligh, and have revived it, for Rasulullah (Sallallaho alaihe wasallam) has said, "When people see others committing sins, and do not prevent them from the same, soon Allah will inflict a punishment on them, which will affect the common folk, as well as the distinguished persons".

A hadith of Tirmizi Sharief says, "I swear by Allah, you must command people with good deeds, and prevent them from forbidden things, or soon Allah will inflict a severe punishment to you, and then your prayers even will not be heard by Him!"

A verse of the Holy Qur'aan says,

وَلْتَكُنْ مِّنْكُمْ أُمَّةٌ يَّدْعُوْنَ إِلَى الْخَيْرِ وَيَأْمُرُوْنَ بِالْمَعْرُوْفِ

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿١٠٤﴾

"There must be a group among you, who should invite people to good, and should induce them to legal things, and should prevent them from illegal things; and certainly these will attain salvation".(AaleImran-104)

Another verse says,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ

وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ ۗ

"O Muslims! You are the best nation, who has been chosen for the guidance of other nations; you command people with virtue, and prevent them from vice, and have a firm faith in Allah!" (AaleImran-110)

It has been reported by Abu Darda (Radhiyallaho anho) that Rasulullah (Sallallaho alaihe wasallam) said, "You must induce people to good deeds, and prevent them from bad ones, otherwise Allah will bring such a tyrant sovereign over you, who will not respect your elders, nor will he show mercy to your youngsters; then the prayers of your pious people even will not be granted by Allah; if you called Him, He will not pardon you!"

Seventh Lesson: To quit vanity

This lesson will explain the most important requisites of piety. A Muslim should spend every moment of his life in the achievement of the eternal boons of the life hereafter. He should not only avoid the sins, but also the vain and destructive customs of his age, which affect our religious principles and beliefs so badly. Though there may not be sin in so many deeds and hobbies, yet they are a sheer waste of time and energy, and we could do some other constructive things during that time. This is the characteristic of a true believer that he spends his time only in virtuous deeds, remembers Allah as much as possible, avoids all forbidden things, does not indulge in vanity, and is polite and humble towards other Muslims. If one does not avoid vain talk and vain deeds, one is likely to indulge in shameful sins. It has been mentioned in a hadith that when a companion of Rasulullah

(Sallallaho alaihe wasallam) died, a Muslim said to him, "I deliver to you the happy news of Jannah!" When Rasulullah (Sallallaho alaihe wasallam) heard these words, he said, "You are giving him the happy news of Jannah, while you don't know he might have indulged in vain talk, or, have been a miser in spending a thing for the good of others, which does not decrease by use". This evidently means that one should be very cautious in talk, and should avoid vanity, for one's tongue is likely to talk nonsense.

Another hadith says, "A man does not slip so much by his feet, as by his tongue".

Another hadith says, "Sometimes a man speaks an offensive and sinful thing unconsciously, by which he is thrown into hell deeper than the distance between East and West!" (Bukhaari & Muslim)

Therefore, every believer should be cautious in his talk, and should spend every moment of his life in good deeds. He must avoid vanity, particularly, during the period when he has left home to learn his religion, or to preach the same.

Someone asked Luqmaan the philosopher, "How did you attain so much wisdom?" He answered, "Because I speak the truth, pay the securities to their owners, and avoid vanity!" (Muwatta Imaam Maalik)

Hadhrat Sahl Tastarisays, "Anyone who desires that the qualities and signs of the truthful should be revealed to him, he must not eat anything but pure and legal, and should follow the Sunnah very strictly". (Ihya-ul-UloOm)

In another hadith Rasulullah (Sallallaho alaihe

wasallam) said, "The perfection of one's faith in Islam, requires that one should give up vanity altogether".

The Holy Qur'aan mentions a great quality of true believers,

وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ﴿٣﴾

"Those who do not indulge in vanity!" (Al-Moumenoon-3)

N.B.-A11 the ahaadith, which have no references have been quoted from Mishkaat Sharief.

The requisites of a journey for Tabligh

1. When a believer has determined to undertake such a journey, he should say the following prayer,

اَللّٰهُمَّ بِكَ اَصُوْلُ وَبِكَ اَحُوْلُ وَبِكَ اَسِيْرُ

"O Allah! I attack the enemy with your help, I plan my work with Your help, and I walk on the earth with Your help".

2. When he has left home, he should read,

بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ

"I start my journey with the name of Allah, I entirely depend on Allah; the power to do good and to avoid evil is from Allah".

3. The group of preachers should have a leader in this journey, who can be another person than the leader of the group.

4. When he rides and puts his feet in the stirrup, he should say "Bismillaah" and when he sits on the back of the animal, he should say "Alhamdu lillaah"; and then he should read this verse,

سُبْحٰنَ الَّذِیْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِیْنَ ۙ﴿۱۳﴾

وَاِنَّاۤ اِلٰی رَبِّنَا لَمُنْقَلِبُوْنَ ﴿۱۴﴾

"Glory be to Allah, who has subjected this animal to us, and we could not overpower it without His help; and at last we have to return to our Sustained"

"Then he should say "Alhamdu lillaah" thrice, and then "Allaahu Akbar" thrice, and then he should say,

سُبْحٰنَكَ اِنِّیْ ظَلَمْتُ نَفْسِیْ فَاغْفِرْ لِیْ فَاِنَّهٗ لَا یَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ

"O Allah! You are clear of evil; I have been unjust to my soul; therefore, forgive me, for no one

pardons sins, but You!".

5. When he has ridden, and the animal walks, or, when he himself begins to walk, he should say,

اَللّٰهُمَّ إِنِّيْ أَعُوْذُبِكَ مِنْ وَّعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ

الْكَوْرِ وَدَعْوَةِ الْمَظْلُوْمِ وَسُوْءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ۔

"O Allah! I seek Your refuge from the hardships of this journey, and from the calamities of my return, and from failure after success, and from the ill prayers of the oppressed, and from loss of wealth and my family".

6. When he ascends some high place, he should say "Allaahu Akbar" thrice, and when he descends, he should say "Subhaanallaah" thrice; and when he passes through a plain or a stream, he should say "Laa ilaaha illallaah" and "Allaahu Akbar" (Hisn)

7. When he has to walk on foot, he should be pleased to do so; rather he should prefer to walk on foot, for this is a Sunnah of Rasulullah (Sallallaho alaihe wasallam) and his companions. Hence, he should get himself used to the troubles of this journey, which is a source of Allah's boons and favours, in the next life.

8. If his foot slips somewhere, or hits some obstacle, he should say "Bismillah". (Hisn Haseen)

9. When he sets foot at some station or destination, he should say,

أَعُوْذُ بِكَلِمٰتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

"With the complete words of Allah, I seek refuge from the evil of whatever He has created".

10. When he enters some village or a city, he should say thrice,

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهَا

"O Allah! let it be auspicious for us."

Then he should say this prayer,

اَللّٰهُمَّ ارْزُقْنَا جَنَاهَا وَحَبِّبْنَا اِلٰٓى اَهْلِهَا وَحَبِّبْ صَالِحِيْ اَهْلِهَا اِلَيْنَا

"O Allah! Let us enjoy the fruits of this city, and infuse our love into the hearts of the people of this city, and cause the love of the pious of this city in our hearts". (Hisn Haseen)

11. He should serve his companions as much as he can, and should take pride in it. It has been mentioned in a hadith, "Only that person is your leader in a journey, who serves you more than him, except a martyr". (Mishkaat Sharief)

The duties of a leader

Here are the duties of a leader on a journey of religious preachment:

1. He should provide comfort for his companions. He should consult his companions, and if he disagrees with anyone on a certain topic, he should not discourage him, and should tell him the utility of another's opinion, whose counsel is more useful.

2. He should not be hard upon any companion, and should not speak to him in the tone of command.

3. He should behave towards his companions, according to their status.

4. If some of his companions are capable of speech, he should give them an opportunity to deliver a speech, and if somebody's speech is not according to the aims and objects of the group, he should prevent him from the same in such words, as would not displease or dishearten him.

5. He should prevent his companions from vain things in a polite and favourable manner.

6. He should instruct them with the morning and evening zikr, particularly when they are out for Tabligh work.

7. He himself should appoint a leader for preachment, a leader for mutual talk, and if he does not find any efficient person for this purpose, he himself should adopt this office.

8. During the journey even, he should instruct his companions to remember the Tabligh lessons well; he should advise them to remember the prayers for all occasions, by heart.

9. He should entrust the ignorant to the scholars, that they may learn prayers, etc., from them.

10. If he thinks it proper, he should distribute various duties among his companions. For instance, some of them should awake others for the Tahajjud prayer, some of them should lead them for Chaasht and Ish-raaq prayers, and some of them should instruct others with morning and evening zikr.

11. If there is some friction among his companions, he should reconcile them.

12. He should instruct his companions again and again, with the fear of Allah, and preparation for the next life, and should solemnly advise them in the following words: "We have left our homes to reform ourselves, before we reform others. Our real aim and object during this journey is that being in the company of the pious, and the God-fearing, we should strengthen our relationship with them,

should perform our prayers in the best possible manner. Thus we should remember Allah as much as possible, should serve one another sincerely, and should devote ourselves to all good deeds, preventing ourselves from forbidden things. All the time that we have devoted to Tabligh work, is not ours at all, but for the promotion and establishment of the true religion of Allah. Therefore, we should make much of this time, and should learn and teach our religion. We lost our lives in vanity, but at least now we should spend the rest of our life, just as a true Muslim would do. We should fulfil the requisites of this journey at their best".

Knowledge and zikr

1. The subject of the teachings of the Tablighi group is to have a comprehensive and reliable knowledge of Islam, and to preach the same to other Muslims so that they have a keen interest in Islam. Moreover, this group must know the promises and the commandments of Allah, and should observe them practically.

2. In the education course of this group the prayer and the Holy Qur'aan have a great importance, but the time which is required to learn these things perfectly, cannot be acquired on this brief Tabligh journey. Therefore, the companions are expected to realize the importance of salaah and learning the

Holy Qur'aan, during this journey, that they should devote more and more time to this subject, in the future.

3. The members of the group should also contemplate their past life, and they should be sorry for not devoting themselves to Tabligh work in the past, and they should seek Allah's forgiveness. And those who are still ignorant of their religion, should be sorry for their negligence, and should repent for the future.

4. In all the spare time they should remember Allah; they should engage in zikr not only their tongue, but their heart also.

5. Those who know their religion, should teach it to others as a duty, and those who are still ignorant about it, should learn the same very attentively.

6. One cannot learn all the teachings of the religion only by studying the books, or by listening to the orators; knowledge of Islam and the practice thereof are indispensable to each other, and perfection in faith cannot be acquired without action. Therefore, one must practice what he knows, and should also instruct others with the same.

7. All the mistakes that one commits during the reading of the Holy Qur'aan, or the prayer, their

correction should not be limited only to the teaching class, but one should try his best to correct them during his leisure at home.

8. All the members of the group should sit silent and respectfully in the class, while they are instructed, and should not pay attention to anything else; only the leader of education should correct their mistakes, but others should keep silent, and having regard for Allah and His Messenger, they should sit motionless, as if birds were sitting on their heads.

9. In the circle of instruction the following things should be observed very attentively.

   (a) The teachings of the Holy Qur'aan, particularly in relation with the principles of Islam; all the possible mistakes concerning Thaal, Zaa, Seen, " Saud, Haa, Haa, Ayn, Hamzah, Taa, Tau, Fatha / Zabar etc., should be avoided with great care.

   (b) The words of Kalimah Tayyibah should be remembered properly, and their meaning should be understood thoroughly, so much so that everyone should believe that Islam is incomplete without putting the kalimah into practice.

   (c) The basic conditions and requisites of

salaah should be learnt well; whatever is read in salaah, should be remembered well; the reward of salaah should be stressed, and the punishment for neglecting it should be told again and again; moreover, the methods to attain concentration in salaah, should be practiced.

(d) All the punishments that are mentioned in the Qur'aan and hadith, for neglecting the requisites of salaah, kalimah, reverence for a Muslim, Islamic knowledge, zikr, Tabligh work etc., should be told to the students; moreover the reward for observing them should also be explained, from reliable books.

(e) The important features of the life of Rasulullah (Sallallaho alaihe wasallam) should also be told to the class. For instance, how he observed the Prayers, and how he led his daily life. Thus, by studying the biography of Rasulullah (Sallallaho alaihe wasallam), and his companions, a Muslim should learn that in spite of troubles and obstacles, how they preached Islam far and wide, and how they dealt with their families and business, being true and just to everyone.

(f) All the members of the group should assist one another in learning their Tabligh lessons, viz., the kalimah, salaah, Islamic knowledge, zikr, honour for a Muslim, sincerity, setting aside time to do good deeds, and abstaining from useless things. And then, they should instruct each other to lead their life according to these lessons.

10. They should read one Tasbeeh of Durood Sharief, one of the kalimah, and one of Istighfaar, every morning and evening; and if they have good books of prayer like 'Dalaail-ul-Khairaat, Hizb-al-Aazam, Munaajaate Maq-bool, they should also read them regularly.

11. They should spend all their leisure in the remembrance of Allah, and should keep their tongues busy with zikr.

The optional prayers

The "nawaafil" or the "optional prayers" should also be observed during the Tabligh journey. The Ishraaq, the Chaasht, the Tahajjud, the Awwaabeen, the Nawaafil after fardh, and the sunnah prayer, should be observed very carefully. These prayers are generally neglected at home, but they can be performed during the journey, if you find leisure; yet all the persons in the Tabligh group

must know that the duty of preachment is more important than the optional prayers. That is to say. preachment has a priority over the nawaafil, and you can easily give up the latter for the former. Observe the requisites of Tabligh first and perform the nawaafil afterwards.

Gasht (To go around for an informal visit and the special visit)

1. The real object of going around for an informal visit or a special visit for the purpose of Tabligh is that the worldly and business places like bazaars, streets, and the markets should also be blessed and benefited with the remembrance of Allah, and the faith of the group should strengthen the faith of others, and vice versa. Remember, this Tabligh work is exactly the following of the Tabligh work observed by Rasulullah (Sallallaho alaihe wasallam), who observed it by going around from home to home.

2. When you go around for an informal or a special visit, lower your gaze, and keep your tongue and heart busy with the remembrance of Allah. This attitude of yours will effect the hearts of others, to a great extent.

3. The going around for informal visits and special visits must be done before the Prayer time, and during your Gasht instruct others with the requisites of the kalimah and the principles of

Islam; moreover, call the listeners to the prayer in the mosque, and ask them to join your Tabligh group.

4. Do not ask everyone to let you hear his kalimah, nor compel him to perform the prayer, for such an attitude would sometimes cause unfavourable results. That is why you are advised to take the educated and influential people of that locality with you, so that he should talk to them according to their reason' and status.

5. Pray to Allah before you start Gasht, and call upon Him with all humbleness, saying, "O Allah! We are weak and helpless, and nothing can be achieved without Your assistance; therefore, assist us in this sacred cause, and divert the hearts of Your servants, to Your true religion, and to the life hereafter, and let us be a medium for this service. O Allah! Accept this humble service of ours, and establish Your religion with it. O Allah! Save us from the evil of those, whom we contact in this work of Tabligh, and also save them from the evil of our self. Let them benefit from the good in our souls, and let us benefit from the good in their souls! (And one could say any other suitable du'aa, according to the occasion).

6. Do not be engaged in discussions with anyone, nor arrange any debate.

7. During your going around for an informal or special visit for Tabligh, take the local pious people with you, so that they can see the impiety and transgression of the people of their town with their own eyes, and should, consequently, join you in Tabligh work.

8. When you reach a certain city or village, meet the distinguished people thereof, and explain to them the method and the aims and objects of Tabligh, and stress the importance of religious preachment, and then invite them to join the group. By the distinguished people we mean the pious, or the wealthy persons, who are, one way or another, influential in their city, mohalla or village. One should be very cautious, reasonable, and to the point, while talking to them.

The invitation and the speech

1. Since your speech is not your real aim and object, and is merely a medium of instruction, one should rather stress the meaning and the purpose of your words, for the sake of Tabligh. Make yourself clear to your listeners, in simple and easy language. Do not adopt the style of common orators, and do not talk about things, which the listener would not understand. Rasulullah (Sallallaho alaihe wasallah) repeated every sentence of his thrice, that his audience should understand it easily. His words were spoken slowly and clearly, so that the

listeners could count them.

2. In your speech you should explain the vanity of worldly objects, and then the greatness and immortality of the boons and enjoyments in the life hereafter. Instruct them to prepare for the life in the grave and to do good deeds for the same; and then attain peace and salvation on the Day of Qiyaamah; and then ask them to live a pious life, for this will save them from the punishment of Jahannam. Explain to them the impiety and negligence of the present Muslims, particularly the condition of local people, which you will come to know during the going around for the informal and special visits.

3. Tell them the spiritual and religious benefits of joining the Tabligh group, and invite them to the same.

4. Explain to them the punishment for not inducing people to good, and preventing them from evil, and tell them the reward of being faithful to Islam, during this era of sin and disobedience.

5. Do not adopt a tone of command and superiority, while instructing people.

6. In every speech, one should advice the audience to be practical about what they know of Islam.

Obedience to the leader

Every order of the leader should be obeyed, provided he does not ask you to commit a sin. Yes, obey him, though he is not so much educated as you are. Rasulullah (Sallallaho alaihe wasallam) has said in a hadith, "If a leader has been appointed to you, whose nose and ears are cut, you should obey him, when he instructs you with the Holy Qur'aan."

Sometimes the leader will bestow an honour, or the right of speech, on a person inferior to you in status; in such a case, you should not object to it, and raise no objection against him. Hadhrat Ubaadah bin Saamit (Radhiyallaho anho) says, "We took a pledge at the hands of Rasulullah (Sallallaho alaihe wasallam), that we should obey him in prosperity and in calamity, in pleasure and sorrow, and will not obey the suggestions of our evil self, against his wish, and will not prefer ourselves to others against his choice; that we shall not try to snatch leadership from another; that we will speak the truth, wherever we are; that we will not mind the criticism of anyone, while obeying the commandments of Allah". (Mishkaat Sharief)

The etiquette of taking meals

1. Wash your hands before and after meals, and wash your mouth also.

2. Begin to take meals by saying; "Bismillaah wa'alaa barkatillaah".

3. Take your meals with your right hand.

4. Take the food that is in front of you, but if there are various things in the utensil from which you are eating, then you may take it from wherever you please.

5. Place the food on a table cloth and then partake from the food.

6. Do not eat from the centre of the utensil, for the blessing of Allah descends at that point.

7. Finish all the food in the utensil, and do not spare anything for the Shaytaan. When all the food is taken, the utensil prays to Allah for your delivery from Jahannam.

8. Lick your fingers before washing your hands, it is mentioned in a hadith, "One does not know in which particle of the food is the blessing of Allah."

9. Take your meals with three fingers of the right hand.

10. If a morsel falls on the table cloth, pick it up and eat it, and do not spare it for Shaytaan.

11. One should not lean on a cushion or arrogantly recline whilst eating.

12. Do not object to the quality of food; if you like it, take it otherwise don't take it, and keep silent.

13. All of you should take your meals, as a group, and not separately.

14. Hadhrat Anas (Radhiyallaho anho) says, "I saw Rasulullah (Sallallaho alaihe wasallam) taking his meals, in a squatting position."

15. If some companions are eating sweetmeats or dates together, do not take two pieces at a time, without their permission.

16. If you forget to read "Bismillaah" at the beginning of your meals, then say when you remember it, "Bismillaahi awwaluhu wa aakhiruhu", that is, with the name of Allah in the beginning and at the end of it.

17. Do not eat onions while you are in the mosque, and if you have eaten them out of the mosque, do not enter it, until such time that there is no odor left.

18. When you have taken your meals, say,

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَطْعَمَنَا وَسَقٰنَا وَجَعَلْنَا مِنَ الْمُسْلِمِيْنَ

Alhamdu lillaahil lathee at-'amanaa wasaqaanaa waja-alanaa minal muslimeen.

"All praise is due to Allah, who has nourished us,

and has quenched our thirst, and has assisted us to be Muslims."

19. First pick up the table cloth, and then get up.

20. Do not eat food which is too hot.

21. If you have eaten to your fill, do not get up before your companions, but keep eating slowly; and if you have to get up, excuse yourself, and ask them to continue.

22. If you drink water, milk or any other liquid say, "Bismillaah" at the beginning and "Alhamdulillaah" at the end.

23. Do not drink continuously in one gulp, like a camel.

24. Do not breathe in a utensil nor blow into it.

25. If the utensil is broken or chipped at a certain point then do not eat or drink from that point of the utensil.

26. Wash your mouth after drinking milk, and read this du'aa,

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ

Allaahumma baarik lanaa feehi wa zidnaa minhu.

"O Allah! let it be a blessing for us and increase it

for us".

All these etiquettes of taking food and drink have been quoted from Mishkaat Sharief.

The etiquette of going to sleep

1. Do not go to sleep without wudhu.

2. Clean the bed thrice before going to sleep.

3. Lie on the bed on your right side, place your right hand under your cheek, and read "Allahumma beismika amooto wa ahyaa". O Allah! In Your name do I die and live.

4. Read "AayatuI Kursi" and "Aamanar Rasoolu (up to the end of Surah) before going to sleep.

5. Read "Subhaanallah", "Alhamdulillaah" and "Allaahu-Akbar", thirty three times each, before going to sleep.

6. Read all the four Surahs, beginning with "Qul", then blow on your hands, and apply them to your whole body; do this thrice.

7. Read Surah "Alif laam meem sajdah" and "Tabarakal-ladhi beyadihil mulk" (up to the end of Surah) before going to sleep.

8. When awakening read,

اَلْحَمْدُ لِلّٰهِ الَّذِيْٓ اَحْيَانَا بَعْدَمَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ

Afhamdu lillaahil lathee ahyaanaa ba'da maa amaata-naa wa ilayhin nushoor.

"All praise to Allah. He who revived us to life after giving us death and to Him we shall have to return."

9. Apply collyrium (surmah) to your eyes thrice, before going to sleep.

10. If you want to get up for the Tahajjud prayer, read, "Inalladhina aamanu" (Up to the end of Surah Kahaf). All these etiquettes of sleeping have been quoted from the ahaadith.

Wudhu and Salaah

1. If the time of salaah is near, then have wudhu before proceeding on a journey, also take a Lota (utensil for the purpose of wudhu) and a six yard rope, to draw water from a well if the necessity arises.

2. The water from the station taps and that from the toilet in the train is clean. If this water is not available then only will Tayammum be permissible.

3. The time for Maghrib salaah begins after sunset

and ends when the redness in the sky disappears. The general belief that Maghrib salaah cannot be performed a short while after the sunset is incorrect.

4. If the distance of your journey is more than forty eight miles then instead of performing four fardh rak'aats you should perform only two.

5. Do not postpone any prayer during the journey, for a single postponement will render your journey useless. If you have forgotten a certain prayer, or its time has passed during your sleep, then perform it as soon as possible, if the prayers of a journey are performed after reaching home, then observe two rak'aat for Zuhr, As'r and Esha; on the other hand, if the prayers postponed at home, are performed during the journey, then observe them in a complete form (four rak'aats for Zuhr, As'r and Esha).

6. There are many Muslims on whom Qadha salaah for years was due, they are advised to perform these salaahs as soon as possible, whilst on a Tabligh journey, the opportunities are numerous so perform as many qadha salaahs as possible, rather perform the fardh qadha, instead of the nawaafil. Remember that qadha salaah is only performed for the fardh and Wit'r salaahs.

7. The jamaat salaah (congregational prayer) is

necessary even during the Tabligh journey. When it is time for salaah, say the adhaan (the call to prayer) and then perform the salaah with jamaat, and say takbeer before the same. If all the members cannot perform the salaah in a group, then let them perform it in pairs.

8. If you are in a hurry, then you may omit the sunnats before and after the fardh salaah, but not those of the Faj'r salaah. And if you are not in a hurry, then perform all the Sunnats.

9. If you have put your luggage in a railway compartment or in a bus, and it is about to depart, then terminate the salaah. Perform the same salaah in the train or vehicle if it is possible.

10. To face the qiblah is necessary even in a railway compartment, therefore perform your salaah in the correct direction; and if you do not know the direction of the qiblah, nor is there anyone to show you, then establish the same by careful estimation. If the train or vehicle takes a turn, while you are performing the salaah, then turn yourself accordingly.

11. Even if the train is moving it is fardh for you to stand and complete your salaah. If you are healthy and strong enough to stand, then do not sit for the salaah. One can easily perform the salaah in the passage or in between the seats, moreover you can

perform the salaah in pairs with jamaat in the space between the two rows of seats.

Miscellaneous

1. Every member of the Tabligh group is responsible for his expenditure during the journey.

2. Be courteous and polite to every Muslim whom you meet during your journey. Be courteous to the non-Muslims also, and show them Islamic manners. If you sometimes talk to them, tell them that humanity is generally negligent of Allah, therefore they must submit to Him for their salvation.

3. When you reach a certain destination, consult the local inhabitants, before you start your work of Tabligh.

4. When you reach a city or a town, or a village, do not stay anywhere except in the musjid, even though someone may insist on doing otherwise.

5. Extinguish the lamp or the light of the musjid where you stay, at the normally fixed times, for it is not correct to use it for yourself only. Extinguish the lights after Esha salaah, when the musallies (worshippers) have departed; then light a candle of your own, if it be needed.

6. Do not ask for any bedding from the people of that

place; anyhow help one another if there is a shortage of beds: nor ask for any utensils.

7. Fix a fee before engaging any labourer; if you employ any labourer without fixing a fee, then pay him his full remuneration. If you pay him less than the local rate, and he is unhappy, and kept asking for more, until he went away disappointed, then you will have to pay him on the Day of Qiyaamah. Remember, oppression or forced agreement concerning fixing a fee before engaging any labourer is not recognized: therefore if anyone gives up his right by oppression, then the oppressor can not be forgiven by that person.

8. Avoid every kind of useless talk during your Tabligh journey, and be cautious of everything you do. In short spend your time carefully during this journey, and pay special attention to the Tabligh work. Do not talk much, nor laugh unnecessarily, for it is mentioned in a hadith, "Too much talk hardens your heart, and too much laughing kills your heart, and the noor of your face is lessened.

9. Every action of yours must be based on sincerity, and you should not despair the reward from Allah. In whatever you do you must make a good niyyat (intention).

10. Make your return journey also a Tabligh journey, and on your way home, observe the same as you

observed while going abroad.

11. All the requisites of Istamic etiquette that you learnt during the journey, and all the salaahs that you performed, should be maintained at home also. Humbleness in salaah, constant zikr service to humanity, sincerity and all the good actions that you practiced during the journey, should be observed at home also, for the main object of this journey was to involve oneself in the practice of good deeds.

12. If you undertake a journey for worldly objects, and not purely for Tabligh work, even then observe Islamic etiquette and du'aas; perform your salaahs regularly, with Jama'at and if there are three companions, one of them should be made an ameer.

13. In such a Tabligh journey keep all the books of Tabligh with you, namely Hikaayaat-i-Sahaabah, Fadhaa'il Namaaz, Fadhaa'il Tabligh etc., and you should also have a miswak, lota (utensil for holding water for the purpose of wudhu), musallah (prayer mat), soap, thread and needle, table cloth, mud lump made for the purpose of istinja, matches, candle, comb, surmah daani (surmah dispenser), torch, staff (which could be used as a sutrah).
14. If the leader asks you to prepare food for the group, or to do some other service, obey his orders happily; and don't think that you will be deprived of the reward of Tabligh when your companions leave you

with your task, for then you will deserve double reward, one for rendering service to your companions, and the other, for relieving your companions of their worry to enable them to do Tabligh work freely.

15. The Tabligh journey is a good period in which to practice Islamic routine; therefore, be helpful to one another, and promote unity. Don't insist on your own proposal, but only suggest it, and explain the merits. If your companions do not accept your proposal, then don't despair; If the proposal of somebody else is accepted by the group, and the result is not good, then don't say, "What did I suggest to you? Had you observed my counsel, you would have attained much good!"

16. During the informal or special visit, or during Taalim lessons, or at the time of da'wat don't discuss any controversial subject; but should rather invite people to the fundamentals of Islam and the Oneness of Allah, for when one understands the meaning of the kalimah, then he will want to know more about Imaan and Islam.

17. Remain in any city or village that you visit as long as its inhabitants can easily understand the main object of the work of Tabligh, and are prepared to observe all the rules of Tabligh work. It is not correct to be at one place in the morning, at another in the evening; at one place at Zuh'r, and

at another as As'r. One cannot do justice to Tabligh work, if you visit only a few persons, or deliver a speech in the musjid. Your attempt in this task can be successful and impressive only when you stay in a town for a required period.

18. When you return from a journey, and are nearing your city or village, say,

آيِبُوْنَ تَآئِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ

Aa-iboona, taa-iboona, aabidoona lirabbinaa haami-doon.

"We are returning (to piety); we are repenting; we are worshipping Allah; and we are giving thanks to Allah!"

19. When you return from the journey, and enter your home, say,

اَوْبًا اَوْبًا لِرَبِّنَا تَوْبًا لَّا يُغَادِرُ عَلَيْنَا حَوْبًا

Owban, owban, lirabbinaa towban, laa yughaadiru alaynaa hpwban.

"I have returned, I have returned to my Sustainer with repentance, which would cleanse us of every sin".

20. It is preferable to reach your town after sunrise; then perform two rakaats nafl in the local musjid,

then talk to your Muslim brothers for a while, and then enter your home. Whenever Rasulullah (Sallallaho alaihe wasallam) returned from a journey he did so. (Mishkaat)

21. Whenever Rasulullah (Sallallaho alaihe wasallam) returned from a journey during the night, he did not enter his home, but on the next morning or evening. (Mishkaat)

22. It has been reported by Jaabir (Radhiyallaho anho) that Rasulullah (Sallallaho alaihe wasallam) said, "Whenever you return from a journey after sunset, and wish to go home to your wife, then give her sufficient time to remove pubic hair and to comb the hair on her head (in order that she groom herself in preparation for your return). (Bukhaari & Muslim)

23. After returning from a journey, one should hastily rejoin the Tabligh workers, successful and fortunate is he who observes the requisites of this journey sincerely, and returns home with a great spiritual improvement.

Directives for the workers of Tabligh

(Selected from the sayings of Hadhrat Maulana Muhammad Ilyaas (Rahmatullah alaih)

1. The first and the main object of knowledge is that

one should examine his actions; he should realize his duties and shortcomings, and should seek means to overcome them. Then if you only compare the actions of others according to your ilm then this pride destroys those who have ilm.

2. The real remembrance of Allah is that a Muslim should always obey the commandments of Allah, and should keep them in mind at all times. I instruct my own friend with the same zikr.

3. The main object of our jamaat is to teach the Muslims the original and complete religion taught by Rasulullah (Sallallaho alaihe wasallam). This is our real object; as for our Tabligh journeys in groups this is a preliminary means to carry out our work; the instruction of Kalimah Tayyibah and Salaah is the initiation of our course.

4. Our workers should remember that if their da'wat is not accepted anywhere, they should not be disappointed; they should remember that they generally are following the Sunnah of the Ambiyaa (Alayhimus salaam) and particularly the Sunnah of Rasulullah (Sallallaho alaihe wasallam). How many are there who go out in Allah's path, who bear hardships and yet are disgraced? On the other hand, if they are welcomed and honoured somewhere, they should think it to be a favour of Allah, and should have great regard for it. When they teach religion to those who pay heed to it,

though they be commoners, they thank Allah for His favour.

5. Our workers should not desire for calamities from Allah. Should any misfortune befall them then, they should accept that to be the mercy of Allah, and a compensation for their sins, and as a means to raise their ranks.

6. In your explanation you should have the intention to please Allah only, and not your audience. In the Tabligh journey we should bear in mind that we have left our homes in obedience to Allah's command, and not by our own wish; therefore it is He who will assist us. When you have such an intention, you will not be angered by the ill treatment of the people to whom you talk, nor will you be discouraged.

7. It has become an undesirable custom, if our audience does not follow our instructions we regard ourselves to be loosers, whereas it is infact the loss to our listeners, because they have not obeyed the teachings of their religion, our success lies in performing our duty to deliver the truth. How can we be unsuccessful, by the negligence of others? Our duty is to present Islam in the best possible manner. Even the Ambiyaa (Alayhi-mus salaam) were not held responsible, if the audience did not follow them. You may learn a lesson from people’s rejection, that your approach to this work may not

be perfect and faultless; therefore, you shall improve your future attempts and ask Allah for complete guidance.

8. If the Ulama and pious people of a town show no keenness and are not sympathetic towards the work of Tabligh, then do not doubt their sincerity, and don't develop any ill feeling about them in your heart, but you should realize that the object of the work is not apparent to them yet.

9. Wherever you go, you should visit the Ulama and pious people of that place, so that you can benefit from their knowledge and piety. You should not invite them to the work of Tabligh, for they know their duties best, and the benefits thereof; they will not understand the object of your work merely by explanation, therefore, they will naturally not confirm the same, and once they do not acknowledge, they shall insist on their denial, hence meet them only for your benefit, as long as you are in their town make an effort to follow your lessons and principles very strictly; when the ulama and pious ones are informed of your activities, they will naturally be interested in your Tabligh work; thereafter in a very honourable and respectful manner explain to them your aims and objects.

10. One of the principles of Tabligh is that a speaker should be concise and to the point in his general

address but very polite and courteous, when addressing a particular person; rather when he instructs a particular person, even then his address should be of a general nature. Whenever Rasulullah (Sallallaho alaihe wasallam) came to know of the wrong actions of a particular person, he disapproved of it in general terms and said, "What will the result of such a nation be, who commit wrong actions".

11. We are accustomed to be pleased with talk only; we merely talk about good deeds, and think that our words replace them; therefore, try to refrain from this habit.

12. Whatever good deeds you do, attribute them to Allah, and seek His forgiveness for verily you should keep in mind that whatever action you did was not the best, and that there was fault in its completion. Rasulullah (Sallallaho alaihe wasallam) used to seek Allah's forgiveness at the end of his salaah. The responsibility of Allah's work cannot be completed in anyway by His servants, and when we are busy with certain work this should not stop us from doing other work, and we should seek Allah's forgiveness and assistance at the completion of all good work.

13. All your Tabligh journeys will be worthless if you did not continue studying deeni ilm and regular zikrullah, hence, there is fear that negligence of these two essentials could be a cause of turmoil,

and to be led astray. If you do not possess deeni ilm then Islam and Imaan is for name sake and customary, for no good deed is possible without sound Islamic knowledge, and knowledge without zikrullah is but darkness and no noor can be derived therefrom, and this is what our workers have neglected.

14. When a deeni explanation is made and also during the gasht the jamaat members are taught to remain in zikrullah and fikr. The reason for this is whilst an effort is made to explain the truth and at the same time many hearts in the group are occupied in endorsing with a firm belief, the same idea, this makes an impression on other hearts.

15. The proportion of zikrullah must be increased concertedly to outweigh the unfavourable and adverse conditions the jamaat encounters when going out for Tabligh. This will protect them from the evil effects of the human and jinn shayaateen.

16. Sincerity and good intention is the base of Tabligh work, and steadfastness of the abovementioned is very important. Therefore, Tabligh workers should at all times seek Allah's pleasure and obey His commands, the greater the extent there is in your sincerity and steadfastness, the greater will be your reward with Allah.

17. The end of your good actions should always be a

confession of your weakness and negligence, and the fear of that deed not being accepted by Allah.

18. In our Tabligh work in addition to both sincerity and truthfulness, unity and mutual consultation is essential. Without these a great danger of committing errors prevails.

19. Those high positions which Rasulullah (Sallallaho alaihe wasallam) showed, that could be attained by love and dedication of deen and which was also attained by the Sahaabah (Radhiyallaho anhum) for their sacrifices and hardships which they underwent, you wish to attain that status by the mere leisurely reading of books. For those lofty favours and rewards that were obtained through total sacrifice, we should at least sweat a bit.

20. What benefit is there in remembering the duties which have been completed. One should plan the completion of the remainder of the mission, and assess the shortcomings of the work done.

21. Don't be contented with a person's accepting or understanding your message, be mindful of how many millions are left out to whom Allah's message did not reach. How many more are there who accepted and were aware of your message but due to our negligence did not carry out Allah's command.

22. Many are of the view that to convey the message is

Tabligh, this is a serious misunderstanding. The meaning of Tabligh is that a person should according to his ability and experience convey the message of deen in a manner, that there is hope for the people to accept what is being said. This was the method practiced by the Ambiyaa (Alayhimus salaam).

23. Those who go out for deeni work or for gasht, and their hearts are effected by meeting unmindful and negligent people or irreligious places should make good this loss by zikrullah and fikr of the Deen in seclusion.

24. Basically, every good deed is for the pleasure of Allah and to gain reward in the Hereafter. Worldly gains should also be mentioned for encouragement towards piety. At the beginning, some do religious work for worldly gain, but due to the blessing of the work they are later favoured by Allah with sincerity.

25. Plan, suggest and propose ways and means to call people towards Deen and doing the work of Deen. Approach them in a manner that will draw their attention, and attract them towards Deen.

26. The purpose to go out for Tabligh journeys is not merely to advice and guide others, infact the object is to reform ourselves and develop pleasant habits. Hence, during the journey we should be engaged at all times with zikrullah and acquiring deeni ilm.

These should be practiced with the advice and guidance of our learned elders and Ameer (leader). Be mindful of these for your going out for Tabligh will be futile if these are neglected.

27. In this work of Tabligh firm establishment is more significant than expansion. The method of this is that with establishment, expansion must be simultaneous. Without traveling to villages, towns and countries, how could this work of Tabligh be established.

28. One of the principles of this Tabligh work is that one abstains from unilateral decisions and freedom of movement and at all times abides to the guidance of the recognized learned elders.

29. The general practice of Tabligh workers is that they give full attention to the more prominent personalities, and are less attentive towards other pious and humble not well to do persons who offer their services. It must be understood that this is an approach totally for worldly gain. Keep in mind that the pious and humble who are very poor and needy, who offer their services out of dedication for guidance, are a blessing from Allah. Therefore honour and be grateful to them.

30. Womenfolk should assist the men and give them the opportunity to do religious work. Make their household duties lighter for them so that they may

do religious work without any hindrance. If the women do not co-operate in this direction, they will be the victims of becoming a trap of Shaytaan.

31. It is very important when one goes out for Tabligh work that one remains occupied in the activities of the jamaat, and does not get involved in other things. The work schedule of the jamaat is as follows: (1) To go around meeting Muslims for the upliftment of Deen. (2) The acquiring of deeni ilm, and the development of a habit of constant zikrullah. (3) To be helpful, particularly to your close associates. (4) The correction of intention and working towards the development of Ikhlaas (sincerity) and exercising Ihtisaab, i.e. with a concerted effort of keeping ones self under surveillance for purity and clarity of niyyah. One must also regularly entrench the thought in your heart that ones going out is solely for the pleasure of Allah alone, therefore one will definitely be blessed with the promise in the Qur'aan and hadith for dedication ornate with this refined quality. It is this Ikhlaas that is kept in check by Ihtisaab which is termed true Imaan, and is also the essence of all our deeds.

32. The Shaytaan's desire is to annul and destroy the progress and higher position which would be attained by being punctual with the faraa'idh, therefore all ones free moments must be spent in nafl zikr (optional zikr), so that the Shaytaan is

unable to influence you into meaningless things which would result in harm.

33. One of the principles of Tabligh work is that you honour every Muslim and respect the Ulama.

34. Understand that when some companions intend returning home, don't desire or yearn to follow them, rather contain your heartfelt desire and continue with Tabligh work, for great virtues have been promised for the same. The example of those who contain their heartfelt desire and remain steadfast on this work is that of a fighter who remains fighting on the battlefield whilst his co-fighters disappear in retreat.

35. The condition preceding the assured method of attaining Allah's assistance is that you should assist His true religion. If you offer assistance to His deen then difficulties and obstacles in life will turn into means for your pleasure in this world, and the earth and skies and whatever it contains will be of assistance to you. Those who after carrying out Allah's work despair the mercy and pleasure of Allah would be most unfortunate and willfully transgressing His laws.

36. What is termed to be divine assistance and unforeseen power is not bestowed initially but is disseminated at the appropriate occasion and time.